

delicat horses that been hoodlen for delit, that been so faire, fatte, and costlewe; and also to many a vicious knave that is sustened by cause of hem; in to curious harneys, as in sadeles, in crouperes, peytrels, and bridles covered with precious cloth-yng and riche, barres and plates of gold and of silver, for which God seith by Zakarie the prophete: I wol confounde the rideres of swiche horses. This folk taken litel reward of the ridyng of Goddes sone of hevne, and of his harneys when he rood upon the asse, and ne hadde noon oother harneys but the povre clothes of his disciples; ne we ne rede nat that evere he rood on oother beest. I speke this for the synne of superfluitee, and nat for resonable honestitee, when reson it requireth.

AND forther, certes pride is greetly notified in holdyng of greet meynce, when they be of litel profit or of right no profit. And namely, when that meynce is felonous and damageous to the peple, by hardynesse of heigh lordshipe, or by wey of offices. For certes, swiche lordes sellen thanne hir lordshipe to the devel of helle, whanne they sustenen the wikkednesse of hir meynce. Or elles when this folk of lowe degree, as thilke that holden hostelryes, sustenen the theft of hire hostilers, and that is in many manere of deceites. Thilke manere of folk been the flyes that folwen the hony, or elles the houndes that folwen the careyne. Swich forseide folk stranglen spiritually hir lordshipes; for which thus seith David the prophete: Wikked deeth moote come upon thilke lordshipes, and God yve that they moote descenden into helle al doun; for in hire houses been iniquitees and shrewednesses, and nat God of hevne. And certes, but if they doon amendement, right as God yaf his benysoun to Laban by the service of Jacob, and to Pharao by the service of Joseph, right so God wol yve his malisoun to swiche lordshipes as sustenen the wikkednesse of hir servants, but if they come to amendement.

PRIDE of the table appecreth eek ful ofte; for certes, riche men been cleped to festes, & povre folk been put away and rebuked. Also in excesse of diverse metes and drynkes; and namely, swiche manere bake metes & dissh metes brennyng of wilde fir, and peynted and castelled with papir, and semblable wast; so that it is abusoun for to thyнке. And eek in to greet preciousnesse of vessel and curiositee of mynatralcie, by whiche a man is stired the moore to delices of luxurie, if so be that he sette his herte the lasse upon oure Lord Jhesu Crist, certeyn it is a synne; and certainly the delices myghte been so

grete in this caas, that man myghte lightly falle by hem into deedly synne. The peeces that souden of pride, soothly whan they souden of malice ymagined, avised, & forncast, or elles of usage, been deedly synnes, it is no doute. And whan they souden by freletee unavysed sodeynly, sodeynly withdrawn ayein, al been they grevouse synnes, I gesse that theyne been nat deedly.

NOw myghte men axe wherof that pride souden and spryngeth, and I seye: somtyme it spryngeth of the goodes of nature, and somtyme of the goodes of fortune, and somtyme of the goodes of grace. Certes, the goodes of nature stonden outhen in goodes of body or in goodes of soule. Certes, goodes of body been heele of body, as strengthe, delivernesse, beautee, gentrie, franchise. Goodes of nature of the soule been good wit, sharpe understandyng, subtilengyn, vertu natureel, good memorie. Goodes of fortune been richesses, hyghe degrees of lordshipes, preysynges of the peple. Goodes of grace been science, power to suffre spirituel travaille, benigitee, virtuous contemplacioun, withstandyng of temptacioun, and semblable thynges. Of which forseide goodes, certes, it is a ful greet folye a man to priden hym in any of hem alle. Now as for to speken of goodes of nature; God woot that somtyme we han hem in nature as muche to oure damage as to oure profit. As for to speken of heele of body; certes, it passeth ful lightly, and eek it is ful ofte enchesoun of the sillnesse of oure soule; for God woot, the flesh is a ful greet enemy to the soule; and therefore, the moore that the body is hool, the moore be we in peril to falle. Eke for to pride hym in his strengthe of body, it is an heigh folye; for certes, the flesh coveiteth agayn the spirit, & ay the moore strong that the flesh is, the sorer may the soule be; and, overal this, strengthe of body and worldly hardynesse causeth ful ofte many a man to peril and meschaunce. Eek for to pride hym of his gentrie is ful greet folie; for ofte tyme the gentrie of the body bynnyeth the gentrie of the soule; & eek we ben alle of o fader & of o moodyr; and alle we been of o nature, roten and corrupt, bothe riche and povre. Forsothe, o manere gentrie is for to preise, that apparilleth mannes corage with vertues and moralitees, and maketh hym Cristes child. For truste wel, that over what man that synne hath maistrie, he is a verray chert to synne.

NOw been ther generale signes of gentiltesse; as eschewyng of vice and ribaude and servage of synne.

in word, in werk, and contenance; and usyng vertu, curteisye, and clenness, and to be liberal, that is to seyn, large by mesure; for thilke that passeth mesure is folie and synne. Another is, to remembre hym of bountee that he of oother folk hath receyved. Another is, to be benigne to his goode subgetis; wherfore, as seith Senek: Ther is nothing moore covenable to a man of heigh estaat, than debonairetee & pitee. And therefore thise flyes that men clepe chesoon that hath no prikke wherwith hemay styng. Another is, a man to have a noble herte and a diligent, to attayne to a heighe vertuose thynges. Now certes, a man to pride hym in the goodes of grace is eek an outrageous folie; for thilke yifte of grace that sholde have turned hym to goodnesse and to medicine, turneth hym to venym and to confusoun, as seith Saint Gregorie. Certes also, whoso prideth hym in the goodes of fortune, he is a ful greet fool; for somtyme is a man a greet lord by the morwe, that is a caytyf and a wreccher it be nyght; and somtyme the richesce of a man is cause of his deeth; somtyme the delices of a man is cause of the grevous maladye thurgh which he dyeth. Certes, the commendacioun of the peple is somtyme ful fals and ful brotel for to triste; this day they preyse, to morwe they blame. God woot, desir to have commendacioun of the peple hath caused deeth to many a biy man.

Remedium contra peccatum Superbie.

NOw sith that so is, that yehan understonde what is pride, & whiche been the spesces of it, and whennes pride sourdeth & spryngeth; now shul ye understonde which is the remedie agayns the synne of pride, & that is, humylitee or mekenesse. That is a vertu thurgh which a man hath verray knoweleche of hymself, & holdeth of hymself no pris ne deyntee as in regard of his desertes, consideryng evere his freletee. Now been ther thre maneres of humylitee; as humylitee in herte, and another humylitee in his mouth, the thridde in his werkes. The humylitee in herte is in foure maneres: that oon is, whan a man holdeth hymself as noght worth biforn God of hevne. Another is, whan hene despiseth noon oother man. The thridde is, whan he rekketh nat though men holde hym noght worth. The ferthe is, whan heneys nat sory of his humilacioun. Also, the humilitee of mouth is in foure thynges: in attempree speche, & in humblesse of speche; and whan he bi-knoweth with his owene mouth that he is

swich as hym thynketh that he is in his herte. Another is, whan he preiset the bountee of another man, & nothyng therof amenuseth. Humilitee eek in werkes is in foure maneres: the firste is, whan he putteth othere men biforn hym. The secunde is, to chese the loweste place overal. The thridde is, gladly to assente to good conseil. The ferthe is, to stonde gladly to the award of his sovereyns, or of hym that is in hyer degree; certein, this is a greet werk of humylitee.

Sequitur de Invidia.

AFTER pride wol I speken of the foule synne of envye, which is, as by the word of the philosophre, sorwe of oother mannes prosperitee; & after the word of Saint Augustyn, it is sorwe of oother mannes wele, and joye of othere mannes harm. This foule synne is platly agayns the Holy Goost. Albeit so that every synne is agayns the Holy Goost, yet natheles, forasmuche as bountee aperteneth proprely to the Holy Goost, & envye comth proprely of malice, therefore it is proprely agayn the bountee of the Holy Goost.

NOw hath malice two spesces, that is to seyn, hardnesse of herte in wikkednesse, or elles the flessch of man is so blynd, that he considereth nat that he is in synne, or rekketh nat that he is in synne; which is the hardnesse of the devel. That oother spece of malice is, whan a man werreyeth trouthe, whan he woot that it is trouthe. And eek, whan he werreyeth the grace that God hath yve to his neighebores; & al this is by envye. Certes, thanne is envye the worste synne that is. For soothly, alle othere synnes been somtyme oonly agayns o special vertu; but certes, envye is agayns alle vertues, and agayns alle goodnesse; for it is sory of alle the bountees of his neighebores; and in this manere it is divers from alle othere synnes. For wel unnethe is ther any synne that it ne hath som delit in itself, save oonly envye, that evere hath in itself angwisch and sorwe.

THE spesces of envye been thise: ther is first, sorwe of oother mannes goodnesse and of his prosperitee; and prosperitee is kyndely matere of joye; thanne is envye a synne agayns kynde. The secunde spece of envye is joye of oother mannes harm; & that is proprely lyk to the devel, that evere rejoyseth hym of mannes harm.

Of thise two spesces comth bakbityng; and this synne of bakbityng or detraccioun hath certein spesces, as thus. Som man preiset his neighebores